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## BOOK REVIEWS

*Moral Instruction and Training in Schools.* Report of an International Inquiry. Edited by M. E. SADLER. New York: Longmans, Green & Co., 1908. Vol. I, pp. lviii+ 538; Vol. II, pp. xxvii+378. \$3.00.

These two volumes present the most notable contribution yet made to the subject in the way of information as to what is actually being done. A large and widely representative committee with Professor Sadler as secretary prepared a very comprehensive list of topics and with this as guide secured three kinds of material: (1) Extended papers on some specific aspect of moral education in the United Kingdom, such as moral training in the public schools, in girls' secondary schools, in coeducational schools, in the Catholic schools, etc.; (2) Brief statements from a great number of teachers in response to inquiries on such points as the ethical value of manual training, the desirability of direct moral or religious instruction, the special difficulties due to the home life of the pupils, etc.; (3) Reports by investigators upon moral training and instruction in the leading countries outside Great Britain. In addition to the material of these three sorts there are a number of brief papers on general aspects under the topic "The Roots of the Problem," and an Introduction by Professor Sadler giving a digest and interpretation of the more important results of the inquiry. Finally a well-selected bibliography will aid the student in following up the various lines of inquiry suggested.

Professor Sadler's Introduction, as might be expected, offers a broad-minded survey of the field. The new problems set for the schools by the transitional character of the times are pointed out. In spite of radical differences of opinion as to the interrelation of moral training and religious teaching, "our evidence shows that in every country there is an ideal of personal and civic obligation which may be taken as a basis for school teaching by adherents of almost any school of thought." If freedom is given the teacher, "within the limits imposed by consideration for others and by a sense of right reserve," to refer to divers sanctions, substantial unity of moral effort is more likely to be secured than by statutory limitations. The three most important factors in moral training are, in order, the personality of the teacher, the corporate life of the school, and the curriculum.

Of the preliminary essays on "The Roots of the Problem" it is not necessary to speak in detail. Their brevity prevents an exhaustive treatment of their several problems but there are many noteworthy suggestions.

The chief value of the volumes lies rather in the material brought out by the inquiry, and of all the papers perhaps the most interesting to those in the United States who are interested in secondary education is that by Mr. H. Bompas Smith, Headmaster of King Edward VII School, Lytham, on "Methods of Moral Instruction and Training in English Public Schools and Other Secondary Schools for Boys." I believe it will come as a distinct surprise to most high-school principals in this country to read that not only the ninety-seven public schools with their 30,000 boys, but the large majority of 550

"grammar schools" (other than the public schools) attended by nearly 75,000 boys have a corporate life built up in general along the lines developed by Arnold at Rugby. And even in the municipal and county schools which number about 150 and educate about 25,000 boys, "the more efficient have evolved a strenuous form of corporate life, though the individualistic point of view tends here to be predominant." An admirable account with a candid recognition of both the values and the defects of this "indirect" social mode of setting standards and securing conduct through group influence—as opposed to the direct personal influence of the teacher—is given. The day schools as well as the boarding-schools utilize its main features. "There are differences of opinion as to some of the details of the system, but it is inconceivable that it should be abandoned" (Vol. I, p. 110). With the exception of the private or endowed schools, secondary education in this country has almost wholly ignored this which English schoolmen largely regard as fundamental. Now that greater responsibilities for moral training are being imposed on the schools, will it not be wise to experiment with this under such modifications as our American life requires?

The material of the second type, namely, brief statements on a variety of questions, can scarcely be characterized as a whole or summarized. It represents a wide range of experience and no thoughtful reader will fail to find much to provoke reflection in the variety of comments and suggestions. Of the series of reports upon moral instruction and training in other countries than Great Britain, France is given special attention because of the experiments undertaken there in moral and civic instruction upon a non-religious basis. The paper upon moral instruction in Japan is also highly interesting. Baron Kikuchi, the author, thinks "that by this organized moral teaching we have prevented a great melting-away of principle; we were drifting and seemed to be loosened from all solid ground of morality."

On the question as to the advisability of direct moral instruction the Committee concludes that in all public elementary schools at least one lesson a week should be devoted to instruction in the principles of personal, social, and civic duty, as illustrated by examples from religious and other literature. As to the advisability of courses on ethical problems for secondary schools, there is difference of opinion, but the importance of a careful study of these subjects as a part of the training of teachers "the Committee regards as one of the clearest conclusions that may be drawn from their inquiry."

These volumes should mark an important step forward in the movement for moral education.

J. H. T.

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*Educational Issues in the Kindergarten.* "International Education Series."

By SUSAN E. BLOW. New York: Appleton & Co., 1908. Pp. 386.

From one standpoint works on education fall into three classes: (1) the largely practical, devoted to methods or even devices; (2) the rapidly increasing class in which the theoretical aspects of a particular subject or division of the school are treated with considerable reference to practical matters; (3) works which aim to place education as a whole or some phase of it in its setting in the larger field of thought or philosophy in general. When a writer in the last group has kept in relation with both philosophy and practical school issues the